6 Thos. Moore.

INSTRUCTIONS

FOR THE MEMBERS OF THE

UNITAS FRATRUM,

WHO

MINISTER IN THE GOSPEL

AMONG THE

HEATHEN.

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To the MEMBERS *of the Church of the* BRETHREN, *who miniſter in the Goſpel among the Heathen.*

Dearly beloved BRETHREN and SISTERS,

IT is now above fifty years ſince ſome of our Brethren firſt ſet out, with the view of carrying the goſpel to the poor heathen; ſome in very cold, and ſome in very hot climates. We had, at that time, no experience of the labour in the goſpel, among men who knew nothing of Jeſus Chriſt, and were far off from God. We were therefore incapable of inſtructing theſe Brethren, and could only commend them to the Lord, and the word of his grace. God our Saviour condeſcended to own the weak endeavours of the Brethren, who ventured to go among the heathen, and laid his bleſſing upon them. It appeared, in proceſs of time, that they could not be of effectual ſervice, without the aſſiſtance of ſome Siſters among the heathen women. For when people are truly awakened, they are very deſirous to open all their circumſtances, in confidence to ſome perſon, and to ſeek good advice. But if thoſe of the female ſex have no one to whom they can freely open their minds, except to one or another Brother, who reſides among them; ſome unſuitable, if not hurtful conſequences will follow. Therefore, to prevent this, it was determined the Siſters ſhould accompany their Huſbands, as helpers among the female heathen. The places where the Brethren ſought and found entrance with the goſpel among the heathen increaſed; and the Directory of the Unity of the Brethren, looked upon it as neceſſary, to hold viſitations here and there, as opportunity ſhould offer. They alſo maintained a

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conſtant correſpondence with the Brethren and Siſters who were among the heathen, that they might aſſiſt them with good advice and inſtructions, and to take ſhare in all their circumſtances. We therefore muſt own, that by the experience of many years, ſome things became clear to us, which deſerve to be taken notice of in the Miſſions among the heathen. But we never thought of collecting together the points, reſulting from experience, for the uſe of the Brethren and Siſters who are employed among the heathen, until towards the approach of the ſynod of the Unity of the Brethren in the year 1782. We then unanimouſly agreed to write down theſe points, to hear the thoughts of our Brethren and Siſters, whom our Saviour had been pleaſed to make uſe of among the heathen, and finally to lay them before the Synod of the Unity for further examination. This being done, and copies ſent to all the Brethren's Miſſions; we then conſidered the matter before our Saviour, and found it good that they ſhould be printed, that by this means they might become more uſeful to our Brethren and Siſters. Thus, not only every Brother and Siſter, employed among the heathen, can peruſe them as often as they pleaſe, but they may alſo be read by other Brethren and Siſters, who have the work of God among the heathen at heart, or who feel an impulſe to devote and offer themſelves up to this branch of ſervice. Many Brethren and Siſters, who, although they cannot go themſelves among the heathen, will, nevertheleſs, in reading theſe inſtructions, be excited to think more earneſtly of your ſervice among the heathen, and of the congregations of God gathered among them through the goſpel, and that will certainly avail much. The grace of our Lord Jeſus Chriſt be with you.

Written at BARBY,
Jan. 14, 1784.

INSTRUCTIONS

FOR THE

BRETHREN AND SISTERS, &c.

1.

IT is an undertaking of great importance to preach the goſpel to the heathen, "that they may be turned from darkneſs to light, and from the power of ſatan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in Jeſus," Acts xxvi. 18. And it is likewiſe no light thing, when heathens are converted, and become ſheep of Chriſt, to exerciſe the faithfulneſs of a ſhepherd and ſervant of Chriſt; according to which he, after the example of the chief Shepherd of our ſouls, watches over them, leads them to wholeſome paſture, and to clear waters, tends the ſick, binds up the wounded, recovers that which went aſtray, ſeeks that which was loſt, carries the weak, and properly attends to each. Whoever is employed in the firſt or laſt of theſe functions, or has both committed unto him, he is charged with an *office of great truſt*; for he has to do with ſouls redeemed, "not with corruptible things, ſuch as ſilver and gold, but with the precious blood of our Lord Jeſus Chriſt."

2.

OUR Lord Jesus Christ gave his disciples this command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," Matt. xxviii. 19, 20. But his disciples had already acknowledged him as their Lord and Saviour, and received him in faith. Their hearts were penetrated with the words of eternal life, which he had propounded to the Jews in general, and explained to them (his disciples); they loved him, and continued with him in his tribulations. And before they went forth to preach the gospel, they were baptized with the Holy Ghost. Thus they were prepared and endued with power, in an extraordinary manner, for this great work, to which they had devoted themselves.

3.

"GOD our Saviour will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. ii. 3, 4. He will therefore, in these our days, as well as in the times of the apostles, that the Gentiles should be converted to him. Hence it is also his will, that the gospel be preached to the heathen. The United Brethren, among other things to which they are called, have undertaken to preach the gospel to the heathen, firmly believing, they thereby serve the will of God. For they consider themselves as called thereto; and however mean and contemptible the fruit of their labour may be esteemed by others, it is incontestible, that the Lord has favoured and blessed their services. The number of the heathen embracing the

goſpel by faith, encreaſes more and more, and the Brethren find one inducement following upon the other, to go to ſuch heathen as have never yet heard of Jeſus Chriſt. Hence, beſides thoſe who at preſent ſerve our Lord among the heathen, more are, from time to time, neceſſarily required; and this induces us to remind our dear Brethren and Siſters of what is expected from them, concerning this their call of grace.

4.

THERE muſt be found in every one who will go among the heathen, and further their ſalvation in Chriſt, that which, through the grace of God, we properly aim at with every Brother and Siſter among us. But wherein does this conſiſt? It conſiſts herein, 1ſt. That every one, according to the word of God, and by the operation of the Holy Ghoſt, muſt learn to know himſelf, and obtain a due ſenſe, with grief and compunction, of the deep corruption of his heart, ſoul, and body, together with the evil thoughts, inclinations, affections, habits, words and works, which proceed from thence; as alſo the want of that which is good, and which ſhould be found in us. 2dly. That every one, as a loſt and condemned ſinner, without Chriſt, turns in faith to Jeſus Chriſt, who has atoned for our ſins, endured the chaſtiſement due to us, and paid our debts, and receives from him power to become a child of God, when the forgiveneſs of ſins, peace with God, a childlike acceſs to him, and the communion of the Holy Ghoſt is granted unto him, through Chriſt. 3dly. That from that time, no one is to live to himſelf, but unto him who died for us and roſe again, nor to let ſin reign in his mortal body, to obey it in the luſts

thereof, but to purify his ſoul, in obeying the truth, through the Spirit, unto unfeigned love of the Brethren. Henceforth, therefore, ſuch a Brother or Siſter ſerves no longer the will of the fleſh, and of the mind; but lives under the government of the Holy Ghoſt, is filled with his fruits, and endeavours to yield joy and honour unto the Lord in all things, and to be of uſe to his neighbour.

5.

If a perſon be firmly grounded in theſe fundamentals; it may, and verily does, occur among us, that ſuch a Brother or Siſter often thinks, cannot I ſerve that Lord among the heathen, who has done ſo much for me? A powerful impulſe may attend this thought, "Should I not, out of love and gratitude, ſhew forth, among the heathen, the virtues of him who has called me?" And this thought becomes often ſo energetic, that it is impoſſible to be ſuppreſſed. What is to be done in this caſe? A faithful heart does not readily reject ſuch a thought without having properly examined it: Neither does he directly adopt and purſue it, but caſts himſelf at our Saviour's feet, pours out his heart like a child before him, and prays, "Dear Saviour, teach me to do thy will! If this thought be not from thee, take it away; but if it comes from thee, and ſhould recur to my mind often again, be pleaſed to direct every thing, as may be moſt agreeable to thy will!" Whoſoever prays thus, with a childlike and believing heart, is moſt certainly heard.

6.

Mean while, each will do well to conſider ſolidly before our Saviour, what it imports to become a

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ſervant of Jeſus, eſpecially among the heathen. The Lord our Saviour ſaid to his diſciples, Luke ix. 23, 24. Matt. xvi. 24, 25. "If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me. For whoſoever will ſave his life, ſhall loſe it; but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it." When a certain ſcribe came and ſaid unto him, "Maſter, I will follow thee, whitherſoever thou goeſt:" Jeſus ſent him away, ſaying unto him, "The foxes have holes, and the birds of the air have neſts, but the Son of Man hath not where to lay his head," Matt. viii. 19, 20. Hence it is clear, that he promiſes no eaſy and convenient days in this world to them who will ſerve him.

7.

If therefore any one has this deſire to ſerve our Saviour among the heathen, but wiſhes to take ſure ſteps, and aims at doing the will of God, he ſhould duly conſider the advice of the apoſtle Paul, Rom. xii. 2. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The mind, of thoſe who cleave to Chriſt, is renewed, and they are thereby transformed when they return to the primitive grace, love and ſimplicity. But what is the ſtate of a perſon, who is in the firſt grace, love, and ſimplicity? He lies as a poor ſinner at our Saviour's feet; eſteems himſelf entirely unworthy the grace beſtowed upon him; loves much, becauſe much is forgiven him; loaths the luſt and pleaſures of this world; makes it his whole aim and concern how he may pleaſe the Lord his Saviour; the reproach of Chriſt he eſteems greater riches than all the treaſures of the world; he

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has a clear and ſingle eye, becauſe his heart is filled with the peace of God; he abhors the luſt of the fleſh, eſteeming it poiſon to the ſoul; his heart is full of praiſe and gratitude towards God; the words and commandments of God yield him joy; he ſeeks not himſelf, and fixes his eye upon nothing but the things which belong to the Lord; the Holy Ghoſt dwells in his heart, and he ſuffers himſelf to be taught, led, and guided by him, &c.

He that has once been found in the firſt grace, love, and ſimplicity, and is afterwards renewed in the ſame mind, is thereby not only rendered capable of proving what is the will of God concerning him, but is alſo beſt prepared to become a ſervant of Jeſus among the heathen.

8.

BRETHREN who are deſirous of being made uſe of among the heathen, generally acquaint the Elder's Conference of the Unity of it. And the Elder's Conference of that Congregation in which ſuch a Brother lives, mention, at the ſame time, their thoughts and knowledge of him. But it will be beſt that the Elder's Conference inform themſelves about him, not only from the Choir Helper, and Choir Servant, but alſo from thoſe Brethren who are moſt intimate and beſt acquainted with ſuch a Brother's whole behaviour; For, "the tree is known by its fruit." Is the queſtion concerning Siſters, who ſhould ſerve among the heathen, the ſame enquiry is to be made among the proper Siſters. If afterwards a propoſal be made to a perſon to ſerve in one or another Miſſion, he is, on that account, under no obligation to accept it, nor are any pains taken to influence him. It is entirely at the option of every

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one to accept the call or not: and if it be perceived that he indeed accepts it, but not with all his heart, we rather diſpenſe with him than let him go. Yea, it is a fixed rule, that a perſon, who has ſignified his readineſs to follow his call, may even return, on altering his mind, though he be on his way. For if he be even on board the ſhip, in which he intended to ſail, and ſhould repent of his reſolution, and acquaints us by letter, we eſteem it more adviſable for him to return than to proceed on his voyage. God ordered the officers among the people of Iſrael to ſpeak unto them, when they were going out to battle againſt their enemies, and to ſay, "What man is there, that is fearful and faint-hearted? let him go and return unto his houſe, leſt his brethren's heart faint as well as his heart," Deut. xx. 8.

9.

WHOEVER therefore will ſerve our Saviour among the heathen, muſt engage with chearfulneſs. But what is meant by this chearfulneſs? If a perſon conſiders on the one hand, what an important matter it is to ſerve our Saviour among the heathen, and with how much danger of body and ſoul it is attended, and moreover, what grace and gifts are required for it: if he, in the next place, looks at himſelf, conſcious of his great poverty, his manifold infirmities, and great inſufficiency; and withal, of his being deeply corrupted in ſoul and body: and on theſe accounts finds cauſe enough in himſelf for being faint-hearted: but yet, if, thirdly, he directs his eyes unto the Lord our Saviour, being ſtrong in faith, and ſaying unto him, "Dear Saviour! thou counteſt me worthy of ſerving thee among the heathen; and yet thou knoweſt me better

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than I do myſelf, in my wretchedneſs and miſery; thou art faithful, and wilt not, upon my humble petition, refuſe me the grace and gifts I ſtand in need of, in thy ſervice. Thou wilt, I truſt, teach and guide me by thy Holy Ghoſt, and take me under thy protection againſt the wicked enemy, the evil world, and the corruption within me. Thou wilt be with me, ſtrengthening me in weakneſs, and approving thyſelf, on all occaſions, as my Saviour; and thy and my dear Father will, for thy ſake, love, bleſs, care for, and protect me!" If he then, fourthly, comes to the final determination, "Well, then, I will not love my own life, but will boldly go in thy name, and upon thy word." In this caſe we can freely ſay, ſuch a one has chearfulneſs and freedom to engage in the ſervice of our Saviour among the heathen.

10.

WITH the aforeſaid chearfulneſs, poverty of ſpirit is cloſely combined in a faithful heart. It is the oppoſite to that raſh ſpirit found in people, who know themſelves as little, as the important work for which they are to prepare themſelves. From ſuch a temper it may occur, that a perſon thinks within himſelf, "Aye! what fine gifts has God endowed me with! How much grace has he ſhowered down upon me! How much good has been done already through me! How clear are all the divine truths to me! Let me but go among the heathen, I will do the buſineſs, &c." All the admonitions, warnings, and exhortations given him by others, he counts altogether needleſs. Whoever is in this caſe, is truly to be pitied, for it is eaſy to foreſee, from repeated experience, that he will do very little good. "God giveth grace to the humble." Theſe having

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a broken and humble ſpirit, think lowly of themſelves. They are not ignorant of the difficulties they have to overcome, and truſt not in the leaſt, in their own ſtrength, being diffident of themſelves. But they truſt in the Lord, placing all their confidence in him. They pray, weep, and ponder how things will go: "Save now, I beſeech thee O Lord! I beſeech thee ſend now proſperity." In this mind a poor needy ſinner, who has obtained mercy in Jeſus, goes to the heathen, and in this mind he deſires to continue, through the grace of God, as long as he lives.

II.

We would not chooſe to overload Brethren, who are ſent among the heathen, with inſtructions, yet we always beſeech them to be on their guard, leſt they ſpoil any thing in our Saviour's affairs. If, however, an inſtruction be given, and at times it ſeems neceſſary, they are to take ſpecial care to comprehend it rightly. Should they heſitate concerning one or another point, it is good and needful that they mention their ſcruple, and admit of nothing which may be dubious to them. But if every thing proves clear and ſatisfactory, ſo that the Miſſionary can fully agree to it, he ought to take due notice of the inſtruction given him, and ſimply to follow it at the place of his deſtination. Should afterwards unforeſeen occurrences oblige him to act different from his inſtructions, he mentions it beforehand, if time permit; but if this cannot be done, he will communicate it afterwards, that all things may be conducted in proper order, love and harmony.

12.

THE love, prayers and bleſſing of the Brethren's Congregations attend our Brethren and Siſters both on their way to the heathen, and during their labour among them. We remember them every Sunday publicly in our Litany, and how many ſighs are ſecretly ſent up to God for them! alſo our friends, the Brethren and Siſters in the religions, who read our congregation accounts, take ſhare in their circumſtances: for this is the nature of love. All thoſe interceſſions are not made in vain, for the Lord heareth prayer. Our Brethren and Siſters on their journies and voyages to the heathen nations, inſtead of ſuffering their minds to be diſſipated and diverted from their point by any ſtrange objects, juſtly employ their leiſure in prayer and intercourſe with the Lord our Saviour, concerning their important charge. Having reached the place of their deſtination, and entering upon their labour, they confidently hope, that God will make them a bleſſing to that place, provided they ſubmit themſelves to the guidance of his Spirit. Is their labour crowned with ſucceſs, they are not to aſcribe it to their own ability, but ſhould rather think we reap what others have ſown. For inſtance, many a poor widow, who on her ſick bed, remembers the poor heathen with ſighs and tears, contributes as much to their converſion, as a public teacher among them. But beyond all this, what ſhall we ſay of the blood of Chriſt, which continually cries for mercy for all mankind.

13.

Is a number of Brethren and Sisters together in one place among the heathen, though each married couple, as well as the Single Brethren, dwell by themselves, yet they all constitute but one family; as it would not only be too expensive to begin and support different housekeepings, but other bad consequences might ensue. Thus each does what he can, either in his trade, or some other way, and all confer in fellowship, that every thing necessary may be done. The earnings and profits are brought together in one cash account; and what is required for the whole, or wanted for individuals, is taken from thence; but if a sufficiency should not arise from this management, the Missions Diacony supplies what is wanted. Hence it is understood, 1. That every one be willing to do, with all faithfulness what he can and ought to do. 2. That it be a joy to every one, if he can save, or earn something in support of that œconomy to which he belongs. For what ever is saved or earned in that way, eases the Missions Diacony, who have a great charge upon them. 3. That each be disposed rather to minister than be ministered unto, according to the words of our Saviour, "It is more blessed to give than receive." 4. That every one continue in singleness of heart, not seeking what is his own, but the things of Jesus Christ. For it would not be compatible with our glory in Christ, if any one were to think, "might I not one way or other, earn something separately for myself, which I might keep in store for time to come?" This way of thinking would militate against his proper calling, and disturb that love and confidence which ought

always to ſubſiſt among Brethren and Siſters on a Miſſion.

14.

WHOEVER deſires to be a meſſenger of peace to the heathen, and magnify the grace of God in Chriſt unto them; his very countenance muſt beſpeak the happineſs of his heart: for if he does not himſelf enjoy peace with God, through our Lord Jeſus Chriſt, if he cannot rejoice in God our Saviour, he will prove a very wretched meſſenger of peace. It is therefore neceſſary for us to experience daily anew, that we have in Chriſt Jeſus, redemption through his blood, even the forgiveneſs of ſins; and that we proceed in the ways of God from day to day, in full aſſurance, that the Father of our Lord Jeſus Chriſt is alſo our dear Father. But if we indulge ourſelves in things diſpleaſing to the Lord; if the love of God, who gave his only begotten Son for us, and the love of Chriſt, who gave himſelf up to the death of the croſs, and to ſhed his blood for us, do not conſtrain us, that we, out of love to God our Father, and to Chriſt our Lord, renounce every thing which cannot ſtand the teſt before him, and ſeek to be cleanſed from all unrighteouſneſs, yea, zealouſly ſeek to obey his words and follow his commandments: in this caſe our heart condemns us, and we have no confidence towards God. But the joy of the Lord, which we obtain in our hearts through the Holy Ghoſt, is our ſtrength, The Spirit of God teaches us to watch over, and take heed to ourſelves; and amidſt all our wants and manifold infirmities, continually guides our hearts and eyes unto Chriſt, and the reconciliation made through his blood.

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ARE many Brethren engaged together in a Miſſion among the heathen, they ought to be very careful to preſerve and maintain, in particular, brotherly-love among themſelves. For nothing is more hurtful and ſhameful in a Miſſion among the heathen, than diſcord among thoſe who are to teach peace and love. But it is ſtill worſe, if any root of bitterneſs be ſuffered to ſpring up, for this produces one evil fruit after the other, and prevents the bleſſing of the labour among the heathen. Brotherly love ſuffers immediately by ſelf-complacency gaining ground in one or another, by which we love ourſelves more than our neighbours, whom we ought to love as ourſelves. But if the fire of the love of Chriſt burn within the hearts, brotherly love is an infallible effect of it. Envy, which produces diſſatisfaction on account of others having more gifts, finding more acceptance, enjoying more love, being attended with greater bleſſing, having more kindneſs ſhewn them than ourſelves, is a moſt abominable crime, which ought never to be heard of among children of God. A loving and humble heart rejoices at ſeeing his Brother growing, blooming, and bearing fruit, and thanks God for all his favours beſtowed on that Brother, with the ſame heartineſs and fervency, as if it were conferred on himſelf.

16.

THE more the lives of moſt people, called, after Chriſt, Chriſtians, prove a ſcandal to the heathen, the more ſhould our Brethren be induced to lead an unblameable life among them. For, notwithſtanding that

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all ſins and abominations are generally practiſed among the heathen, yet they know that they ought to do the very reverſe. Hence, if they ſee people walking in love to God and their neighbours, they receive a good impreſſion. They are often induced to think; hey! Whence come theſe people! They are quite other men! May not we become like them! And if they enquire farther, an opportunity is given of commending to them the love of God our Saviour, who ſaves us from our ſins, and through whom we are made new creatures. The ground of the Congregation Rule for avoiding all unneceſſary and familiar converſe between perſons of both ſexes, who are not joined in marriage, or related as parents and children, is to be ſought for properly in that corruption exiſting in all men; therefore, Brethren and Siſters who live among heathens, carry in them alſo this corruption, and are employed with people who are not leſs ſpoiled; and it certainly behoves them to be very circumſpect in their converſe with perſons of the other ſex. For inſtance, if a Brother, whether ſingle or married, cannot avoid ſpeaking with a woman, or hearing what ſhe has to ſay, ſeeing that he is appointed to preach ſalvation in Chriſt to all people, he muſt nevertheleſs be careful that no evil may ariſe from thence. But this can happen, if he does not guard againſt every thing upon which the perſon herſelf, or other people may put a bad conſtruction. Does a Brother or Siſter cleave to our Saviour, the peace of God which ſurpaſſes all under ſtanding, will preſerve the heart and mind ſtedfaſt in Jeſus Chriſt.

17.

To be faithful in that which is leaſt, is always a moſt neceſſary point to be attended to. He that

ſpends all his time in communion with Jeſus, and lives under a ſenſe of having the Lord our Saviour always before him (and he is indeed with us always, even to the end of the world), will not find it difficult to be faithful even in that which is leaſt. For if we conſtantly think, ſpeak, and act in his preſence, we are in a proper ſituation of heart to yield him pleaſure.

18.

WHEN our Brethren come to the heathen, they are firſt of all to confeſs before them, Jeſus Chriſt as their Lord and Saviour; yea, as God over all. This may be done, if they, in the preſence of the heathen, ſing their ſongs of praiſe, and pray unto him in ſimplicity of heart. They can alſo call upon his name for a bleſſing on them and their children. For it is well that the heathen perceive, that the Brethren know God the Lord, and converſe with him as his children, without fear; and that they, by this means, are led to the reflection, that God hears poor men, and graciouſly grants them what they aſk him. Thus they are made to underſtand, that praying and ſinging unto him are important things, and that they ſhould ſhew reverence, and behave quietly and orderly during the performance of them.

When afterwards the Brethren viſit them in their huts and tents, and ſpeak friendly with them and their children, they by this means obtain a more intimate acquaintance with them. Little kindneſſes, by which a pleaſing ſervice is done them, render them from time to time more confident. Some heathen have a cuſtom of bringing the Brethren ſmall preſents, for which they expect ſomething in return. In this caſe, it is proper that they ſhould be ſuitably rewarded, but

otherwiſe

6 Thos. Moore.

INSTRUCTIONS

FOR THE MEMBERS OF THE

UNITAS FRATRUM,

WHO

MINISTER IN THE GOSPEL

AMONG THE

HEATHEN.

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To the MEMBERS *of the Church of the* BRETHREN, *who miniſter in the Goſpel among the Heathen.*

Dearly beloved BRETHREN and SISTERS,

IT is now above fifty years ſince ſome of our Brethren firſt ſet out, with the view of carrying the goſpel to the poor heathen; ſome in very cold, and ſome in very hot climates. We had, at that time, no experience of the labour in the goſpel, among men who knew nothing of Jeſus Chriſt, and were far off from God. We were therefore incapable of inſtructing theſe Brethren, and could only commend them to the Lord, and the word of his grace. God our Saviour condeſcended to own the weak endeavours of the Brethren, who ventured to go among the heathen, and laid his bleſſing upon them. It appeared, in proceſs of time, that they could not be of effectual ſervice, without the aſſiſtance of ſome Siſters among the heathen women. For when people are truly awakened, they are very deſirous to open all their circumſtances, in confidence to ſome perſon, and to ſeek good advice. But if thoſe of the female ſex have no one to whom they can freely open their minds, except to one or another Brother, who reſides among them; ſome unſuitable, if not hurtful conſequences will follow. Therefore, to prevent this, it was determined the Siſters ſhould accompany their Huſbands, as helpers among the female heathen. The places where the Brethren ſought and found entrance with the goſpel among the heathen increaſed; and the Directory of the Unity of the Brethren, looked upon it as neceſſary, to hold viſitations here and there, as opportunity ſhould offer. They alſo maintained a

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conſtant correſpondence with the Brethren and Siſters who were among the heathen, that they might aſſiſt them with good advice and inſtructions, and to take ſhare in all their circumſtances. We therefore muſt own, that by the experience of many years, ſome things became clear to us, which deſerve to be taken notice of in the Miſſions among the heathen. But we never thought of collecting together the points, reſulting from experience, for the uſe of the Brethren and Siſters who are employed among the heathen, until towards the approach of the ſynod of the Unity of the Brethren in the year 1782. We then unanimouſly agreed to write down theſe points, to hear the thoughts of our Brethren and Siſters, whom our Saviour had been pleaſed to make uſe of among the heathen, and finally to lay them before the Synod of the Unity for further examination. This being done, and copies ſent to all the Brethren's Miſſions; we then reconſidered the matter before our Saviour, and found it good that they ſhould be printed, that by this means they might become more uſeful to our Brethren and Siſters. Thus, not only every Brother and Siſter, employed among the heathen, can peruſe them as often as they pleaſe, but they may alſo be read by other Brethren and Siſters, who have the work of God among the heathen at heart, or who feel an impulſe to devote and offer themſelves up to this branch of ſervice. Many Brethren and Siſters, who, although they cannot go themſelves among the heathen, will, nevertheleſs, in reading theſe inſtructions, be excited to think more earneſtly of your ſervice among the heathen, and of the congregations of God gathered among them through the goſpel, and that will certainly avail much. The grace of our Lord Jeſus Chriſt be with you.

Written at BARBY,
Jan. 14, 1784.

INSTRUCTIONS

FOR THE

BRETHREN AND SISTERS, &c.

1.

IT is an undertaking of great importance to preach the gospel to the heathen, "that they may be turned from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus," Acts xxvi. 18. And it is likewise no light thing, when heathens are converted, and become sheep of Christ, to exercise the faithfulness of a shepherd and servant of Christ; according to which he, after the example of the chief Shepherd of our souls, watches over them, leads them to wholesome pasture, and to clear waters, tends the sick, binds up the wounded, recovers that which went astray, seeks that which was lost, carries the weak, and properly attends to each. Whoever is employed in the first or last of these functions, or has both committed unto him, he is charged with an *office of great trust*; for he has to do with souls redeemed, "not with corruptible things, such as silver and gold, but with the precious blood of our Lord Jesus Christ."

2.

OUR Lord Jeſus Chriſt gave his diſciples this command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you," Matt. xxviii. 19, 20. But his diſciples had already acknowledged him as their Lord and Saviour, and received him in faith. Their hearts were penetrated with the words of eternal life, which he had propounded to the Jews in general, and explained to them (his diſciples); they loved him, and continued with him in his tribulations. And before they went forth to preach the goſpel, they were baptized with the Holy Ghoſt. Thus they were prepared and endued with power, in an extraordinary manner, for this great work, to which they had devoted themſelves.

3.

"GOD our Saviour will have all men to be ſaved, and to come unto the knowledge of the truth," 1 Tim. ii. 3, 4. He will therefore, in theſe our days, as well as in the times of the apoſtles, that the Gentiles ſhould be converted to him. Hence it is alſo his will, that the goſpel be preached to the heathen. The United Brethren, among other things to which they are called, have undertaken to preach the goſpel to the heathen, firmly believing, they thereby ſerve the will of God. For they conſider themſelves as called thereto; and however mean and contemptible the fruit of their labour may be eſteemed by others, it is inconteſtible, that the Lord has favoured and bleſſed their ſervices. The number of the heathen embracing the

goſpel by faith, encreaſes more and more, and the Brethren find one inducement following upon the other, to go to ſuch heathen as have never yet heard of Jeſus Chriſt. Hence, beſides thoſe who at preſent ſerve our Lord among the heathen, more are, from time to time, neceſſarily required; and this induces us to remind our dear Brethren and Siſters of what is expected from them, concerning this their call of grace.

4.

THERE muſt be found in every one who will go among the heathen, and further their ſalvation in Chriſt, that which, through the grace of God, we properly aim at with every Brother and Siſter among us. But wherein does this conſiſt? It conſiſts herein, 1ſt. That every one, according to the word of God, and by the operation of the Holy Ghoſt, muſt learn to know himſelf, and obtain a due ſenſe, with grief and compunction, of the deep corruption of his heart, ſoul, and body, together with the evil thoughts, inclinations, affections, habits, words and works, which proceed from thence; as alſo the want of that which is good, and which ſhould be found in us. 2dly. That every one, as a loſt and condemned ſinner, without Chriſt, turns in faith to Jeſus Chriſt, who has atoned for our ſins, endured the chaſtiſement due to us, and paid our debts, and receives from him power to become a child of God, when the forgiveneſs of ſins, peace with God, a childlike acceſs to him, and the communion of the Holy Ghoſt is granted unto him, through Chriſt. 3dly. That from that time, no one is to live to himſelf, but unto him who died for us and roſe again, nor to let ſin reign in his mortal body, to obey it in the luſts

thereof, but to purify his ſoul, in obeying the truth, through the Spirit, unto unfeigned love of the Brethren. Henceforth, therefore, ſuch a Brother or Siſter ſerves no longer the will of the fleſh, and of the mind; but lives under the government of the Holy Ghoſt, is filled with his fruits, and endeavours to yield joy and honour unto the Lord in all things, and to be of uſe to his neighbour.

5.

If a perſon be firmly grounded in theſe fundamentals; it may, and verily does, occur among us, that ſuch a Brother or Siſter often thinks, cannot I ſerve that Lord among the heathen, who has done ſo much for me? A powerful impulſe may attend this thought, "Should I not, out of love and gratitude, ſhew forth, among the heathen, the virtues of him who has called me?" And this thought becomes often ſo energetic, that it is impoſſible to be ſuppreſſed. What is to be done in this caſe? A faithful heart does not readily reject ſuch a thought without having properly examined it: Neither does he directly adopt and purſue it, but caſts himſelf at our Saviour's feet, pours out his heart like a child before him, and prays, "Dear Saviour, teach me to do thy will! If this thought be not from thee, take it away; but if it comes from thee, and ſhould recur to my mind often again, be pleaſed to direct every thing, as may be moſt agreeable to thy will!" Whoſoever prays thus, with a childlike and believing heart, is moſt certainly heard.

6.

Mean while, each will do well to conſider ſolidly before our Saviour, what it imports to become a

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ſervant of Jeſus, eſpecially among the heathen. The Lord our Saviour ſaid to his diſciples, Luke ix. 23, 24. Matt. xvi. 24, 25. "If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me. For whoſoever will ſave his life, ſhall loſe it; but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it." When a certain ſcribe came and ſaid unto him, "Maſter, I will follow thee, whitherſoever thou goeſt:" Jeſus ſent him away, ſaying unto him, "The foxes have holes, and the birds of the air have neſts, but the Son of Man hath not where to lay his head," Matt. viii. 19, 20. Hence it is clear, that he promiſes no eaſy and convenient days in this world to them who will ſerve him.

7.

If therefore any one has this deſire to ſerve our Saviour among the heathen, but wiſhes to take ſure ſteps, and aims at doing the will of God, he ſhould duly conſider the advice of the apoſtle Paul, Rom. xii. 2. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The mind, of thoſe who cleave to Chriſt, is renewed, and they are thereby transformed when they return to the primitive grace, love and ſimplicity. But what is the ſtate of a perſon, who is in the firſt grace, love, and ſimplicity? He lies as a poor ſinner at our Saviour's feet; eſteems himſelf entirely unworthy the grace beſtowed upon him; loves much, becauſe much is forgiven him; loaths the luſt and pleaſures of this world; makes it his whole aim and concern how he may pleaſe the Lord his Saviour; the reproach of Chriſt he eſteems greater riches than all the treaſures of the world; he

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has a clear and ſingle eye, becauſe his heart is filled with the peace of God; he abhors the luſt of the fleſh, eſteeming it poiſon to the ſoul; his heart is full of praiſe and gratitude towards God; the words and commandments of God yield him joy; he ſeeks not himſelf, and fixes his eye upon nothing but the things which belong to the Lord; the Holy Ghoſt dwells in his heart, and he ſuffers himſelf to be taught, led, and guided by him, &c.

He that has once been found in the firſt grace, love, and ſimplicity, and is afterwards renewed in the ſame mind, is thereby not only rendered capable of proving what is the will of God concerning him, but is alſo beſt prepared to become a ſervant of Jeſus among the heathen.

8.

BRETHREN who are deſirous of being made uſe of among the heathen, generally acquaint the Elder's Conference of the Unity of it. And the Elder's Conference of that Congregation in which ſuch a Brother lives, mention, at the ſame time, their thoughts and knowledge of him. But it will be beſt that the Elder's Conference inform themſelves about him, not only from the Choir Helper, and Choir Servant, but alſo from thoſe Brethren who are moſt intimate and beſt acquainted with ſuch a Brother's whole behaviour; For, "the tree is known by its fruit." Is the queſtion concerning Siſters, who ſhould ſerve among the heathen, the ſame enquiry is to be made among the proper Siſters. If afterwards a propoſal be made to a perſon to ſerve in one or another Miſſion, he is, on that account, under no obligation to accept it, nor are any pains taken to influence him. It is entirely at the option of every

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one to accept the call or not: and if it be perceived that he indeed accepts it, but not with all his heart, we rather diſpenſe with him than let him go. Yea, it is a fixed rule, that a perſon, who has ſignified his readineſs to follow his call, may even return, on altering his mind, though he be on his way. For if he be even on board the ſhip, in which he intended to ſail, and ſhould repent of his reſolution, and acquaints us by letter, we eſteem it more adviſable for him to return than to proceed on his voyage. God ordered the officers among the people of Iſrael to ſpeak unto them, when they were going out to battle againſt their enemies, and to ſay, "What man is there, that is fearful and faint-hearted? let him go and return unto his houſe, leſt his brethren's heart faint as well as his heart," Deut. xx. 8.

WHOEVER therefore will ſerve our Saviour among the heathen, muſt engage with chearfulneſs. But what is meant by this chearfulneſs? If a perſon conſiders on the one hand, what an important matter it is to ſerve our Saviour among the heathen, and with how much danger of body and ſoul it is attended, and moreover, what grace and gifts are required for it: if he, in the next place, looks at himſelf, conſcious of his great poverty, his manifold infirmities, and great inſufficiency; and withal, of his being deeply corrupted in ſoul and body: and on theſe accounts finds cauſe enough in himſelf for being faint-hearted: but yet, if, thirdly, he directs his eyes unto the Lord our Saviour, being ſtrong in faith, and ſaying unto him, "Dear Saviour! thou counteſt me worthy of ſerving thee among the heathen; and yet thou knoweſt me better

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than I do myſelf, in my wretchedneſs and miſery; thou art faithful, and wilt not, upon my humble petition, refuſe me the grace and gifts I ſtand in need of, in thy ſervice. Thou wilt, I truſt, teach and guide me by thy Holy Ghoſt, and take me under thy protection againſt the wicked enemy, the evil world, and the corruption within me. Thou wilt be with me, ſtrengthening me in weakneſs, and approving thyſelf, on all occaſions, as my Saviour; and thy and my dear Father will, for thy ſake, love, bleſs, care for, and protect me!" If he then, fourthly, comes to the final determination, "Well, then, I will not love my own life, but will boldly go in thy name, and upon thy word." In this caſe we can freely ſay, ſuch a one has chearfulneſs and freedom to engage in the ſervice of our Saviour among the heathen.

10.

WITH the aforeſaid chearfulneſs, poverty of ſpirit is cloſely combined in a faithful heart. It is the oppoſite to that raſh ſpirit found in people, who know themſelves as little, as the important work for which they are to prepare themſelves. From ſuch a temper it may occur, that a perſon thinks within himſelf, "Aye! what fine gifts has God endowed me with! How much grace has he ſhowered down upon me! How much good has been done already through me! How clear are all the divine truths to me! Let me but go among the heathen, I will do the buſineſs, &c." All the admonitions, warnings, and exhortations given him by others, he counts altogether needleſs. Whoever is in this caſe, is truly to be pitied, for it is eaſy to foreſee, from repeated experience, that he will do very little good. "God giveth grace to the humble." Theſe having

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a broken and humble ſpirit, think lowly of themſelves. They are not ignorant of the difficulties they have to overcome, and truſt not in the leaſt, in their own ſtrength, being diffident of themſelves. But they truſt in the Lord, placing all their confidence in him. They pray, weep, and ponder how things will go: "Save now, I beſeech thee O Lord! I beſeech thee ſend now proſperity." In this mind a poor needy ſinner, who has obtained mercy in Jeſus, goes to the heathen, and in this mind he deſires to continue, through the grace of God, as long as he lives.

II.

We would not chooſe to overload Brethren, who are ſent among the heathen, with inſtructions, yet we always beſeech them to be on their guard, leſt they ſpoil any thing in our Saviour's affairs. If, however, an inſtruction be given, and at times it ſeems neceſſary, they are to take ſpecial care to comprehend it rightly. Should they heſitate concerning one or another point, it is good and needful that they mention their ſcruple, and admit of nothing which may be dubious to them. But if every thing proves clear and ſatisfactory, ſo that the Miſſionary can fully agree to it, he ought to take due notice of the inſtruction given him, and ſimply to follow it at the place of his deſtination. Should afterwards unforeſeen occurrences oblige him to act different from his inſtructions, he mentions it beforehand, if time permit; but if this cannot be done, he will communicate it afterwards, that all things may be conducted in proper order, love and harmony.

12.

THE love, prayers and bleſſing of the Brethren's Congregations attend our Brethren and Siſters both on their way to the heathen, and during their labour among them. We remember them every Sunday publicly in our Litany, and how many ſighs are ſecretly ſent up to God for them! alſo our friends, the Brethren and Siſters in the religions, who read our congregation accounts, take ſhare in their circumſtances: for this is the nature of love. All thoſe interceſſions are not made in vain, for the Lord heareth prayer. Our Brethren and Siſters on their journies and voyages to the heathen nations, inſtead of ſuffering their minds to be diſſipated and diverted from their point by any ſtrange objects, juſtly employ their leiſure in prayer and intercourſe with the Lord our Saviour, concerning their important charge. Having reached the place of their deſtination, and entering upon their labour, they confidently hope, that God will make them a bleſſing to that place, provided they ſubmit themſelves to the guidance of his Spirit. Is their labour crowned with ſucceſs, they are not to aſcribe it to their own ability, but ſhould rather think we reap what others have ſown. For inſtance, many a poor widow, who on her ſick bed, remembers the poor heathen with ſighs and tears, contributes as much to their converſion, as a public teacher among them. But beyond all this, what ſhall we ſay of the blood of Chriſt, which continually cries for mercy for all mankind.

13.

Is a number of Brethren and Sisters together in one place among the heathen, though each married couple, as well as the Single Brethren, dwell by themselves, yet they all constitute but one family; as it would not only be too expensive to begin and support different housekeepings, but other bad consequences might ensue. Thus each does what he can, either in his trade, or some other way, and all confer in fellowship, that every thing necessary may be done. The earnings and profits are brought together in one cash account; and what is required for the whole, or wanted for individuals, is taken from thence; but if a sufficiency should not arise from this management, the Missions Diacony supplies what is wanted. Hence it is understood, 1. That every one be willing to do, with all faithfulness what he can and ought to do. 2. That it be a joy to every one, if he can save, or earn something in support of that œconomy to which he belongs. For what ever is saved or earned in that way, eases the Missions Diacony, who have a great charge upon them. 3. That each be disposed rather to minister than be ministered unto, according to the words of our Saviour, "It is more blessed to give than receive." 4. That every one continue in singleness of heart, not seeking what is his own, but the things of Jesus Christ. For it would not be compatible with our glory in Christ, if any one were to think, "might I not one way or other, earn something separately for myself, which I might keep in store for time to come?" This way of thinking would militate against his proper calling, and disturb that love and confidence which ought

always to ſubſiſt among Brethren and Siſters on a Miſſion.

14.

WHOEVER deſires to be a meſſenger of peace to the heathen, and magnify the grace of God in Chriſt unto them; his very countenance muſt beſpeak the happineſs of his heart: for if he does not himſelf enjoy peace with God, through our Lord Jeſus Chriſt, if he cannot rejoice in God our Saviour, he will prove a very wretched meſſenger of peace. It is therefore neceſſary for us to experience daily anew, that we have in Chriſt Jeſus, redemption through his blood, even the forgiveneſs of ſins; and that we proceed in the ways of God from day to day, in full aſſurance, that the Father of our Lord Jeſus Chriſt is alſo our dear Father. But if we indulge ourſelves in things diſpleaſing to the Lord; if the love of God, who gave his only begotten Son for us, and the love of Chriſt, who gave himſelf up to the death of the croſs, and to ſhed his blood for us, do not conſtrain us, that we, out of love to God our Father, and to Chriſt our Lord, renounce every thing which cannot ſtand the teſt before him, and ſeek to be cleanſed from all unrighteouſneſs, yea, zealouſly ſeek to obey his words and follow his commandments: in this caſe our heart condemns us, and we have no confidence towards God. But the joy of the Lord, which we obtain in our hearts through the Holy Ghoſt, is our ſtrength, The Spirit of God teaches us to watch over, and take heed to ourſelves; and amidſt all our wants and manifold infirmities, continually guides our hearts and eyes unto Chriſt, and the reconciliation made through his blood.

15.

ARE many Brethren engaged together in a Miſſion among the heathen, they ought to be very careful to preſerve and maintain, in particular, brotherly-love among themſelves. For nothing is more hurtful and ſhameful in a Miſſion among the heathen, than diſcord among thoſe who are to teach peace and love. But it is ſtill worſe, if any root of bitterneſs be ſuffered to ſpring up, for this produces one evil fruit after the other, and prevents the bleſſing of the labour among the heathen. Brotherly love ſuffers immediately by ſelf-complacency gaining ground in one or another, by which we love ourſelves more than our neighbours, whom we ought to love as ourſelves. But if the fire of the love of Chriſt burn within the hearts, brotherly love is an infallible effect of it. Envy, which produces diſſatisfaction on account of others having more gifts, finding more acceptance, enjoying more love, being attended with greater bleſſing, having more kindneſs ſhewn them than ourſelves, is a moſt abominable crime, which ought never to be heard of among children of God. A loving and humble heart rejoices at ſeeing his Brother growing, blooming, and bearing fruit, and thanks God for all his favours beſtowed on that Brother, with the ſame heartineſs and fervency, as if it were conferred on himſelf.

16.

THE more the lives of moſt people, called, after Chriſt, Chriſtians, prove a ſcandal to the heathen, the more ſhould our Brethren be induced to lead an unblameable life among them. For, notwithſtanding that

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all ſins and abominations are generally practiſed among the heathen, yet they know that they ought to do the very reverſe. Hence, if they ſee people walking in love to God and their neighbours, they receive a good impreſſion. They are often induced to think; hey! Whence come theſe people! They are quite other men! May not we become like them! And if they enquire farther, an opportunity is given of commending to them the love of God our Saviour, who ſaves us from our ſins, and through whom we are made new creatures. The ground of the Congregation Rule for avoiding all unneceſſary and familiar converſe between perſons of both ſexes, who are not joined in marriage, or related as parents and children, is to be ſought for properly in that corruption exiſting in all men; therefore, Brethren and Siſters who live among heathens, carry in them alſo this corruption, and are employed with people who are not leſs ſpoiled; and it certainly behoves them to be very circumſpect in their converſe with perſons of the other ſex. For inſtance, if a Brother, whether ſingle or married, cannot avoid ſpeaking with a woman, or hearing what ſhe has to ſay, ſeeing that he is appointed to preach ſalvation in Chriſt to all people, he muſt nevertheleſs be careful that no evil may ariſe from thence. But this can happen, if he does not guard againſt every thing upon which the perſon herſelf, or other people may put a bad conſtruction. Does a Brother or Siſter cleave to our Saviour, the peace of God which ſurpaſſes all under ſtanding, will preſerve the heart and mind ſtedfaſt in Jeſus Chriſt.

17.

To be faithful in that which is leaſt, is always a moſt neceſſary point to be attended to. He that

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ſpends all his time in communion with Jeſus, and lives under a ſenſe of having the Lord our Saviour always before him (and he is indeed with us always, even to the end of the world), will not find it difficult to be faithful even in that which is leaſt. For if we conſtantly think, ſpeak, and act in his preſence, we are in a proper ſituation of heart to yield him pleaſure.

18.

WHEN our Brethren come to the heathen, they are firſt of all to confeſs before them, Jeſus Chriſt as their Lord and Saviour; yea, as God over all. This may be done, if they, in the preſence of the heathen, ſing their ſongs of praiſe, and pray unto him in ſimplicity of heart. They can alſo call upon his name for a bleſſing on them and their children. For it is well that the heathen perceive, that the Brethren know God the Lord, and converſe with him as his children, without fear; and that they, by this means, are led to the reflection, that God hears poor men, and graciouſly grants them what they aſk him. Thus they are made to underſtand, that praying and ſinging unto him are important things, and that they ſhould ſhew reverence, and behave quietly and orderly during the performance of them.

When afterwards the Brethren viſit them in their huts and tents, and ſpeak friendly with them and their children, they by this means obtain a more intimate acquaintance with them. Little kindneſſes, by which a pleaſing ſervice is done them, render them from time to time more confident. Some heathen have a cuſtom of bringing the Brethren ſmall preſents, for which they expect ſomething in return. In this caſe, it is proper that they ſhould be ſuitably rewarded, but

otherwiſe

otherwiſe it is not adviſeable that the Brethren ſeek to gain them, by making preſents; as ſuch practice may be attended with bad conſequences, and give occaſion to inſincerity.—N. B. But in places where many Brethren are in a Miſſion, the requitals intended to be made, ſhould be preſented by perſons, and in the manner moſt likely to be acceptable.

19.

THE next thing is, that our Brethren take all poſſible pains to learn the language of thoſe heathen, with whom they have to do. At times one or another is found among them, who is, in ſome meaſure, acquainted with the language of the Europeans, who trade with them. When ſuch a heathen is converted, he can be uſed as interpreter, provided he underſtands ſo much of their language, as to be able properly to tranſlate the truths of the goſpel. But excepting in ſuch caſes, Brethren are not adviſed to preach the goſpel to the heathen by means of an interpreter. Such a perſon generally underſtands no more of the language than what occurs in common life and trade; but this is not ſufficient to expreſs what the goſpel imports. Thus it might happen, that for want of language, he might ſay ſomething entirely different from what he heard. Moreover the Brethren would be in danger of having their words purpoſely perverted and falſely interpreted, eſpecially if the interpreter ſhould diſlike, that the heathen forſake their former ways. Whoever propoſes to learn the language of a nation, ought to take good notice how the natives call every thing.

20.

THEREFORE, until the Brethren ſhall be able to expreſs themſelves intelligibly to the heathen, they muſt be

be contented with preaching by their walk and converſation only. Though the heathen may be brought to underſtand many things by ſigns; a way of preaching which often makes a particular impreſſion, when words cannot be underſtood. But when Brethren ſhall have learned the language ſufficiently to be underſtood, their teſtimony is to begin with Jeſus Chriſt, deſcribing him as that great Lord who has all power in heaven and on earth, yea, as the Almighty God, who made all things, and man in particular. They ſet forth his love to man, to be ſo inexpreſſibly great, that he became himſelf a man for our ſake, to deliver us from all evil, and to make us happy here and hereafter. They teſtify to them, at the ſame time, that he, out of love to man, endured even the moſt cruel death, and ſhed his blood, that we might obtain eternal life. They extol him as the moſt kind, moſt benign and gracious Saviour, whoſe heart's delight is, to do good unto men. Themſelves they repreſent as meſſengers ſent by him, to invite them, the heathen, to the enjoyment of all his bleſſings; and their labour aims only at gaining the hearts of the heathen for our Lord Jeſus Chriſt. Thus they continue unweariedly preaching Chriſt and his ſacrifice for us, until his goſpel ſhall kindle a fire in their hearts, and bring them to the faith in Jeſus.

21.

THIS done, they proceed to tell them, that our Lord Jeſus Chriſt has a Father, who dwells in heaven, and that no man knows him but his only begotten Son, and thoſe who receive his dear Son by faith as their Lord and Saviour; that the Father in heaven loves man as much as his dear Son does; that he delivered up this his well-beloved Son to ſufferings, and even to death, that "whoſoever believeth in him

ſhould not periſh, but have everlaſting life;" that he adopts, as his children and heirs, all thoſe who come to Chriſt with all their diſtreſs and miſery, ſeeking help and ſalvation in him alone; and that it is his moſt gracious will and commandment, that all ſhould believe in his Son and have eternal life in him. But they, at the ſame time, declare, that thoſe who deſpiſe this commandment of God, and heedleſsly and wilfully reject his grace offered them in Chriſt Jeſus, have to dread a heavy judgment and ſore puniſhment; for a day will certainly come, in which all who did not believe the goſpel ſhall depart from his preſence into everlaſting darkneſs: But whoever ſhall receive Jeſus Chriſt as his Lord and Saviour, and ſurrender himſelf unto him as his property, will rejoice with joy never ceaſing, and full of glory.

22.

When the word of Jeſus Chriſt and his heavenly Father ſhall have taken hold of the heathens hearts, they are further to be inſtructed in the doctrine of the Holy Ghoſt. They are to be told, that he proceedeth from the Father, and is ſent by Chriſt; that he takes his abode in the heart of a man, who by faith receives Jeſus Chriſt as his Lord and Saviour; that he nurſes and cares for us as a mother does for her child; teaching us rightly to underſtand the words of the teſtimony of Jeſus, and bringing them to our remembrance, if ever we ſhould forget them; leading us conſtantly in the right way well pleaſing to God; warning us when in danger of deviating from it; correcting us when inattentive, and when we have not continued in the right way; bringing us more and more acquainted with our Lord Jeſus Chriſt; bearing

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witneſs with our ſpirit, that we are the children of God, and working in us love, joy, peace, patience, and every good thing.

23.

If the heathen perceive that all which is declared unto them, flows from a heart living in, and fully perſuaded of the truth of it, this never fails to make a good impreſſion on them. But if a heathen attends to the word, and it finds a place in him, this is an undoubted proof that the Lord has opened his heart; and if he truly believes in Jeſus, it is given him of the Holy Ghoſt. Whoſoever therefore hungers after the ſalvation of the poor heathen, begs of God to bleſs his preaching among them, and that our Lord Jeſus Chriſt would accompany his teſtimony of him, with ſpirit and power. He never omits an opportunity of declaring to them the greatneſs of the love of God, beſeeching them in Chriſt's ſtead, not to perſevere any longer in their evil ways, in which they can enjoy no reſt for their ſouls, but if perſiſted in, will plunge them into ſtill greater miſery. He aſſures them, that if they receive Jeſus Chriſt in their hearts, by faith, as their Lord and Saviour, their ſins will be forgiven, and he will deliver them from that evil ſpirit which hitherto ruled in them, and from thoſe wicked cuſtoms to which they were addicted. In brief: A ſervant of Jeſus ſeeks to gain the hearts of the heathen for our Saviour; and if he obtains this, all the other deſirable things will be effected in them, through the grace of God.

24.

Whatever further appertains to the foundation of the evangelical doctrine, is altogether derived out of

the perſon of Jeſus Chriſt. If we ſpeak to the heathen touching thoſe things, it ought always to be in ſuch a manner, that not only their underſtanding comprehend the right ſenſe of the goſpel by means of our words, but that their hearts attain to that feeling and enjoyment which are agreeable to the nature of the ſubject. But we, as is fitting, rather keep to the chief point, (paſſing by other matters) becauſe the minds of the heathens are not ſufficiently exerciſed, and are incapable of comprehending a variety of things at once. A ſervant of Jeſus among the heathen, ſhould pray for chearfulneſs and courage in his teſtimony of Chriſt, ſeeing he has not only to do with men, who are poor ſlaves of ſin, but alſo with thoſe evil ſpirits, who hitherto had dominion over them. Theſe are, indeed, very much enraged, when forced to give up their ſpoil, and have great power, joined with deep ſubtlety; but our Lord Jeſus Chriſt has overcome ſatan and his kingdom, and is ſtrong and mighty enough to maintain and ſupport his ſervants in the important charge committed to them. They are engaged in a good cauſe, and the Lord is with them: therefore they ſhall and may be very courageous and of good cheer. They preach the goſpel of Chriſt, and that is the power of God unto ſalvation, to every one that believeth. Whoſoever hears this, and will be ſaved through Chriſt, him ſatan, with all his helliſh hoſt, cannot retain in his power.

25.

But how ſhall we perceive and know, that the goſpel has found entrance into the heart of a heathen? If but a ſpark of fire from the goſpel, fall into his heart, it is generally to be ſeen in his very countenance, an opportunity is then taken to converſe with

him

him in private, and he is likewiſe aſked how it is with him? He may be baſhful, or even at a loſs how to expreſs himſelf about it. But one muſt not be weary of engaging him in converſation. If then the heathen perceives how well the Brother means with him, he will take courage, and inſtead of his former reſervedneſs, become more and more confident. Henceforward, according to his capacity, he receives further inſtruction, and is taken into more ſpecial care. In ſhort, as ſoon as it ſhall appear that the grace of God operates in the hearts of the heathen, a friendly intercourſe is begun with them, which is continued as long as a Miſſionary is counted worthy to ſerve them in the goſpel. Thus they, from time to time, are more uſed to come to the light with every thing, and finding they reap advantage and bleſſing for their hearts thereby, eſteem it a benefit to have leave to pour out their hearts. But if preaching of the goſpel does not produce this effect, and no further advances in grace are made, a chief point is wanting.

26.

If the Miſſionaries find one or more perſons, in whom a good beginning appears to be made, which indeed at times conſiſt only in their ſhewing a deſire to hear more, ſuch perſons are taken apart and receive a more diſtinct inſtruction. They are brought to a more minute conſideration of the depravity of human nature, and of its riſe. They are informed of the nature and heinouſneſs of ſin; how much God is offended and provoked by it, and what a dreadful judgment, unbelief in particular, draws after it. The cauſe of Chriſt's death is explained to them, and God's purpoſe and views in ſhedding his blood for us, even our reconciliation unto him, are made known to them. They

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alſo have the needful inſtruction given them, concerning the reſurrection of all men, the great day of judgment to come, and the conſequences thereof. But they are, at the ſame time, told with a chearful heart and mouth, that they may, by faith in Chriſt, not only eſcape the wrath to come; but alſo inherit eternal life. Hereupon they are led to the ſubject of holy baptiſm, the meaning and intent of which are explained to them, viz. That they thereby will be aſſured of the remiſſion of all their ſins; that our Lord Jeſus Chriſt will accept them as members of his body, that is of his church; that the Father of our Lord Jeſus Chriſt will be alſo their Father, and they his children; that the Holy Ghoſt will make them his temples, taking them into his moſt ſpecial care; but that they ſhall renounce ſatan and all his works and ways, promiſing and engaging to live unto the Lord, and obey his word, for which he will give them grace.

27.

THAT cuſtom to delay the baptiſm of heathen, until they have learned by heart ſo many queſtions and anſwers, which they are to repeat previous to their being admitted to baptiſm, is not to be recommended. It does not derive its origin from Chriſt and his apoſtles; and beſides, it occupies the mind, leaving the heart empty. But yet ſome inſtruction is required, and if Brethren think proper to try if the catechumens have rightly comprehended it; this may be done one or more days before their baptiſm. A few plain queſtions relating chiefly to the main point; for example: If they believe that they ſhould be loſt without our Saviour? But ſhall be ſaved by faith in him? may, however, properly be put to them, directly before the tranſaction. But thus much every one ought to know, who deſires to be baptized,

tized, "that the Holy Ghoſt has manifeſted to his heart, not only his depravity, but alſo Jeſus Chriſt who ſaves us from our ſins."—For the reſt, if baptiſm be performed and received in faith, it yields a moſt bleſſed and joyful entrance into the houſe of God, that is, the congregation of Jeſus Chriſt.

28.

THE firſt-fruits of every nation, that is, thoſe heathen who have the favour to be the firſt among their nation, who become obedient to the goſpel, ſhould be taken care of with the utmoſt attention and faithfulneſs. For if they ſhould not prove an honour to our Saviour, and it be not perceived that they are made new creatures, after they have obtained the favour of baptiſm, it is natural for others to be induced to doubt the truth of what they are taught concerning baptiſm. But if the grace of God has not been in vain in theſe firſt-fruits, and they indeed approve themſelves perſons, ſtanding in a good conſcience towards God, it proves an encouragement to their countrymen. It is, at no time, more neceſſary to watch and pray, than when particular bleſſings have been imparted to us or others. As our Saviour was tempted of the devil immediately after his baptiſm, it may alſo occur, that ſatan will ſeek to tempt a newly baptized heathen, of which we have melancholy inſtances. We therefore ſhould beſeech and warn them as much as poſſible, leſt by any means, as the ſerpent ſeduced Eve through his ſubtilty, their minds ſhould be corrupted from the ſimplicity which is in Chriſt, either through ſatan, or their own ſpirit, or their former companions. Our chief labor ſhould always aim at this, that, by the grace of God,

their

their hearts be more and more filled with the love of Jesus, under a deep impression of his sufferings and death.

29.

THE baptized, after their baptism, are to receive frequently farther instructions. The more they are made acquainted with the doctrine of the gospel, the more they lose those ideas, which arose from their former heathenish life. And this is absolutely necessary, for the things which a heathen has heard, seen, thought, spoke of, and transacted, are evil, and must be rooted out. Thus he learns to understand what it imports to live unto our Saviour, and no longer to ourselves. The intimate converse with Christ our Lord, is to be heartily recommended to him. He is to be taught to observe all things, whatsoever Jesus has commanded his disciples, and us. Attention to the voice of the Holy Ghost, who teaches and guides us, and brings all things to our remembrance, whatsoever Jesus has said to his disciples, is particularly to be enjoined him. The heart of our dear Father in heaven, to whom we through Christ have free access, before whom we have leave to pour out all our concerns, and who hears our petitions, is to be set forth to him; in short, he understands more and more how highly he is favoured of God in Christ, and how he ought to comport himself in consideration of these mercies.

Having this faithful care of and attention to the baptized, and their growth in the grace and knowledge of Jesus Christ, it also follows, that they be not neglected, with regard to the holy communion, but in due time admitted to it; and in this view, the time after their baptism is particularly to be attended to. At

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that time they are generally remarkably overcome and melted by grace, for it is ſtill entirely new to them, that they, being loſt, obtained remiſſion of ſins through faith in Chriſt, and were adopted children of God, and that the Holy Ghoſt has effectually begun his work in them. Should they be ſuffered to go on for a year, and perhaps longer, without being properly taken care of, the vital impreſſion of their ſalvation in Chriſt, may be loſt by degrees, and that which, in this time, is neglected with reſpect to them, is not ſo eaſily to be retrieved.

It would, indeed, be an idea which has no foundation, either in holy writ or experience, that there ſhould be a long interval before a baptized heathen ought to be admitted to the holy communion. It depends on the ſtate of his heart, and on the right ſcriptural conception of this holy act, together with the proper and requiſite inſtruction in the chriſtian doctrine. In this caſe he may, very ſoon after his baptiſm, be propoſed to be received among the candidates, who are admitted ſpectators at the holy communion, and afterwards, in proper order, be permitted to partake of the Lord's ſupper.

30.

THE holy communion belongs to all thoſe who believe in Chriſt, and are baptized. Paul received it of the Lord, and delivered it afterwards to the whole congregation at Corinth, 1 Cor. xi. 23. But he would not have any one venture to go to the communion, who lived, at the ſame time, in the practice of things inconſiſtent with the love of God and our neighbour. It is premiſed, with reſpect to the heathen congregations, that the labourers ſhould have a thorough

knowledge of every member, and that congregation diſcipline be faithfully and carefully maintained.

The heathen need not be inſtructed more particularly in the doctrine of the Lord's ſupper, than according to the words of Jeſus, and the apoſtle Paul, viz. That our Saviour inſtituted it for believers, and that we therein partake of his body and blood. He gives himſelf truly unto us, that we might partake of him to life everlaſting.

No Brother is to adminiſter the Lord's ſupper, without having received the uſual ordination; but if no ordained Brother be left in a Miſſion, in that caſe, any other ſervant of Jeſus, approved by the congregation, upon whom the Spirit reſts, may be commiſſioned by the congregation to adminiſter it.

31.

In the inſtruction of candidates for the holy communion, the ſacrifice of Jeſus for us is to be the chief ſubject, viz. that Chriſt gave up his own body unto death for us, and ſhed his blood for the remiſſion of our ſins. We had deſerved the moſt cruel death for our offences. Chriſt was without ſin, nor ever did any evil, and conſequently did not deſerve death, but he voluntarily gave himſelf to be tormented to death in our ſtead, and now we, through his death, have remiſſion of ſin, life and happineſs. That we may never forget this, he gives unto us his body to eat, and his blood to drink in the holy communion. This doctrine muſt be inculcated continually.

The cuſtom that perſons are to be prepared for the Lord's Supper, by their learning a great many queſtions and anſwers, previous to their being admitted, would be very improperly applied among the heathen; eſpecially if all the articles, pertaining to the chriſtian

doctrine

doctrine were to be extenſively inculcated, from beginning to end, before they could partake of this ſacrament. They ſhould however know the chief articles: A knowledge, wrought in us by the Holy Ghoſt, of our deep corruption by nature; faith in Jeſus Chriſt and his atoning ſacrifice for us, and tender love to him, flowing from thence; and a determined reſolution, through the grace of God, to live to our Saviour's joy and honor, and to be led and guided by his Holy Spirit; theſe are the points indiſpenſably requiſite in a worthy communicant; and if theſe be wanting, all other knowledge is of no uſe.

32.

THE inſtruction muſt be never laid aſide, though converts from the heathen are become communicants. But what the apoſtle Peter ſays muſt be obſerved: "Grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chrſt." Growth in the grace of Jeſus Chriſt, and in the knowledge of him, muſt always accompany each other. Were we only to inſiſt on the growth in knowledge, and not in grace at the ſame time, we ſhould miſs the mark. The heart muſt enjoy the good propoſed, while the underſtanding obtains light and inſtruction. It is highly neceſſary, that all poſſible care be taken to make the heathen acquainted with the very words of holy ſcripture; for a heathen may, if unfaithful, ſo far fall, that ſcarce any ſenſe of the grace he has experienced remains in him. When ſufficiently acquainted with a number of texts of ſcripture, to retain them in memory, the Holy Ghoſt will remind him of them, which may prove a means of his recovery. Therefore our brethren ſhould diligently endeavour to learn the language of thoſe heathen, whom they ſerve, that they may be

able to give them a tranſlation of the chief points of the chriſtian doctrine in their own language. If only a few of the grown people learn to read, the reſt will be benefited alſo.

33.

As to morality, we are, among other things, firmly to maintain two points. Firſt, that every one may arrive at ſuch a perſonal connexion with our Saviour, that nothing in the whole world be dearer, yea, nor ſo dear and precious to him, as he is. The more a poor ſinner keeps within his heart and before his eyes, what our Saviour has done and ſuffered in love to our ſouls; and the more he, by a real enjoyment, partakes of that grace and bleſſing he ſo dearly purchaſed for us, and gladly imparts to us; and the more he walks with our Saviour in a confidential manner, the more will the heart burn with tender love to him. The ſecond point is contained in the words of Chriſt: "All things whatſoever ye would that men ſhould do unto you, do ye even ſo to them," Matt. vii. 12. Whatſoever is not conſiſtent with the heart, the mind and life of Chriſt, is evil. For inſtance, Envy. The walk of Chriſt on earth, from his infancy to his death, is not only a pattern to us, but pure merit for us is to be found in it. The grace, love, and ſimplicity of the firſt congregations of Jeſus, of which we read in the firſt chapter of the Acts of the apoſtles, ſerve as a pattern reſpecting the fruits of the Spirit, which ſprings from faith in Chriſt. In every nation certain bad habits are to be met with, peculiar to it. Thus it is alſo among the heathen. If theſe cuſtoms are againſt the love of God and our neighbour, we ought not to excuſe them, on account of their being peculiar to that nation. He

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that does not purify himself from such things, is not faithful to the grace to which he is called.

34.

THE Brethren among the heathen will, from time to time, find opportunity of becoming acquainted with the communicants, respecting the gifts and grace which are in them; if they find persons among them possessing extraordinary grace and gifts, they will consider who of them may be employed in serving others. After having duly conferred with our Saviour and among themselves about such persons, they implore our Saviour to manifest to them whom they shall appoint for assistants. These persons selected by our Lord to be their helpers, they from that time take care of with particular attention, and bestow on them in their degree and measure, the same faithfulness, which Paul did on his helpers at Ephesus, to whom he said, "Remember, that by the space of three years, I ceased not to warn you, night and day with tears;" as also, "I kept back nothing that was profitable unto you, for I have not shunned to declare unto you all the counsel of God." Act. 20. For if the brethren who serve in the gospel among the heathen, train up faithful helpers from among them, they may, through them, effect more among the heathen than can be described; of which we are certain from experience.

35.

A servant of Jesus among the heathen should minister to them with great patience. For if they be not obedient to the word which they have heard,

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they ſometimes fall into groſs ſins. It might eaſily be thought on this occaſion; how is it poſſible that a perſon, who has received grace, ſhould fall into ſuch things? and whoever does not conſider the circumſtances in which the heathen grow up, and in which they had continued ſo long, he will ſcarcely be able to comprehend it, and thus ſoon loſes his courage. But if he looks unto our Saviour, he will find that he is ſtill the ſame good Shepherd, who ſeeks that which was loſt, going after it until he finds it, and when he hath found it, he lays it upon his ſhoulders rejoicing, and brings it again to his flock. Thus he learns of him, and does not give up the poor ſouls, though their caſe be ever ſo bad, but waits for them with patience, and has often the pleaſure to ſee a perſon, who had committed very great ſins, quickly laid hold on by grace again, in ſo powerful a manner, that he turns into himſelf, heartily repents of his ſins, and confeſſes them with many tears, ſo that it appears evidently to be God's own work in him. Our Saviour is ſo very gracious to ſuch a poor ſinner, that he does not deal ſeverely with him, but ſoon receives him again, turning his gracious countenance towards him. A ſervant of Jeſus ought, in this reſpect alſo, to learn of his Lord and Maſter, yet it is alſo well to be obſerved, that true repentance and faith in Chriſt produce newneſs of life, and are in no wiſe conſiſtent with a continuance in ſin.

36.

WHAT has been ſaid is, however, not to be underſtood as if ſervants of Chriſt were not to correct ſuch tranſgreſſions. Wherever we have church liberty, and this we muſt have among the heathen, the meet-

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ings are to be regulated in a proper manner. To the unbaptized the goſpel is preached publicly. Thoſe who deſire to enjoy more particular care, to have particular meetings, alſo thoſe who are to be prepared for holy baptiſm, they are reſpectively ſpoken to, as is ſuitable to their particular circumſtances. The baptized have another meeting by themſelves, in which they are taught what is needful for them. Thoſe of the baptized, who are conſidered as candidates for the holy communion, have their ſeparate meetings, and thoſe points are treated with them which are neceſſary for their inſtruction. Thus alſo the communicants have a proper meeting ſuited to them. In every one of theſe claſſes, it is juſtly expected that the members of each ſhew a mind agreeable to the intention, and a proper behaviour: If therefore, for inſtance, a communicant falls into things contrary to faith and love, which render him unworthy to partake of the holy communion, he cannot continue to go to the meetings of the communicants, but muſt be excluded. If the behaviour of a candidate for the holy communion ſhould render him unworthy of this favor, he muſt be excluded the meeting to which he was admitted. This we call diſcipline, but it is only maintaining good order, without which harm will enſue.

37.

IT is here always to be taken for granted, that this diſcipline aims at the amendment of the perſon who may fall under it. We have abundant reaſon to thank the Lord, who, in numberleſs inſtances, has ſo bleſſed it, that the end aimed at has been obtained. And beſides this,

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it ſerves to others, who obſerve this earneſtneſs in the ſervants of Jeſus, as a warning againſt things which are hurtful. Moreover, a perſon thus corrected becomes an object of pity, and of courſe of the prayers and interceſſion of others, which certainly is not in vain. The brethren have cauſe to be thus ſtrict for this reaſon alſo, and to put away the evil, that they may not bring reproach upon the whole people. For a congregation of Chriſt, collected from among the Gentiles, is obliged, according to the ſcriptures, to purge themſelves from ſuch perſons as live in open works of the fleſh; and eſpecially with reſpect to the holy communion. Add to this, we live in a time, when it is too common to judge of the whole by the defects of one; they ſay, "ſuch and ſuch a perſon partakes of the Lord's ſupper "with the brethren, and yet is guilty of this and that "bad thing; hence it appears how little we are to "make of the converſion of the heathen by means of "the brethren."

38.

A BAPTIZED, or a communicant, who has given public offence, and has been publicly reproved, is alſo publicly to be abſolved. But this does not imply what is called church penance, which expoſes him to ſhame and reproach; it is a particular grace and bleſſing to him. For when, in the name of our Lord Jeſus Chriſt, and his congregation, he receives the aſſurance, that every thing is forgiven him, and that he is again received into the congregation, he is thereby encouraged afreſh, and his heart is filled with rich conſolation. The prayer of the congregation attending this aſſurance, procures a new bleſſing for him, and if it be evident that he truly repents and laments his ſins

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with deep pain and ſhame, their hearts are ſo much the more filled with love and tenderneſs towards him. In this light ought abſolution to be looked upon; and in this ſenſe it is a reſpectable and holy tranſaction. But then, thoſe perſons who have obtained this favor, ſhould be taken care of, with great faithfulneſs, leſt they fall again. For ſuch things muſt by no means become mere cuſtom.

39.

The little children of parents who are baptized themſelves, are alſo baptized by the brethren. But then not only the parents, who are baptized, or communicants, ought to be faithfully inſtructed how they are to treat and preſerve their children, but the children themſelves are to be taken ſpecial care of. Where it is practicable, a ſchool is begun with them, in which they are, in a meaſure, taught the fundamental articles of the chriſtian doctrine, in ſuch a manner, that they not only retain them in memory, but alſo obtain a feeling and enjoyment of them in their hearts. If they likewiſe learn the chief texts and hymns, in which the divine truths are emphatically propounded, they ſerve to aſſiſt their memory, and if a verſe which contains the language of the heart to God our Father, and our Lord Jeſus Chriſt, and the children learn, retain, repeat, and ſing them, they are thus taught how to bring their petitions before God, and the Holy Ghoſt uſes this as a means of bleſſing. Children can be taught to read much eaſier than adults; and this muſt not, if poſſible, be neglected. He that conſiders this word of the Lord, "Who ſhall receive one ſuch little child, in my name, receiveth me;" to ſuch, through

the grace of God, all the trouble and pains taken with children will be rendered light and eaſy.

40.

WHEN children are baptized, and either continue in the covenant of grace, or having broken it, renew it with all their heart, they are to be received into the congregation, when arrived to the age of great boys and girls. They are to receive the ſame inſtruction, uſually given to grown perſons before admiſſion to the holy communion. And having partaken the firſt time of the body and blood of the Lord in the holy communion, they are to be taken under the moſt ſpecial care, that the impreſſion of it may remain throughout their lives. With this is to be combined a faithful introduction to the proper improvement of their youthful years. For as they, during this period of their lives, may be involved in many dangers and hurtful things, ſo they are to be particularly warned againſt them, and the labourers are carefully to watch over their ſouls. They ſhould eſpecially be informed, that the ſeed of all bad things lies within them, and that the danger is double, if they do not flee opportunities to evil, as they would a ſerpent. They muſt alſo be ſhewn, that they can not only find in the Man Chriſt Jeſus a pattern, by which to regulate their conduct, but that his holy and innocent life on earth, and his experience of all their circumſtances, can prove a great ſource of bleſſing to them, and that they may find in him every thing they ſtand in need of, to be as he was, in this world.

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41.

WITH regard to the ſingle women among the heathen, there occur, in ſome places, very grievous circumſtances. If they are ſlaves, like the negroes in the Weſt Indies, they are forced by their maſters and miſtreſſes, who want an increaſe of their negroes, to take huſbands. Among the Eſquimaux and Greenlanders, diſorders of another nature frequently occur. Here God himſelf muſt help, if proper order, well pleaſing to him, ſhall be eſtabliſhed among them. Mean while the ſervants of Jeſus among the heathen ought, in this reſpect, to do what they can. They cannot but declare unto them the ſcripture doctrine; according to which, the unmarried woman careth, and ſhould care, for the things of the Lord, that ſhe may be holy, both in body and in ſpirit, and preſerved from every thing contrary to the mind of the Lord.

It is very proper, if it be practicable, to take the ſingle women together to ſpeak with them, particularly of ſuch things as are neceſſary according to their circumſtances. Should the brethren be able to proceed further, and to make regulations among them, that they may ſometimes meet by themſelves, and under the inſpection of an experienced ſiſter, and have edifying converſation together, this ought not to be neglected. But if a brother have to ſpeak with one of them alone, it ſhould always be in preſence of his wife, otherwiſe harm might eaſily enſue.

It is alſo no eaſy matter to treat with the unmarried baptiſed and communicants of the male ſex among the heathen. There are certain heatheniſh cuſtoms which are ſo oppoſite to the chaſte walk of a youth, accord-

ing to the mind and pattern of Chriſt, that nothing but the grace of our Lord Jeſus Chriſt can preſerve him; eſpecially if we conſider, that the heart of ſuch a poor man is, by nature, like tinder, in which every ſpark catches. The Miſſionaries ſhould take alſo theſe young men apart, and ſhow them how they may and ought to keep themſelves unſpotted in body and ſoul unto the Lord, and how our Lord Jeſus Chriſt has procured for them, by his holy life, innocent ſufferings and dying, all grace and power requiſite for it. If they, in confidential converſation with the brethren, diſcover their condition ſimply and ingenuouſly, they may alſo be aſſiſted with good advice, eſpecially if they have thoughts of marrying. They are then taught, that it is agreeable to the doctrine of Jeſus, that a man ſhould have no more than one wife, and ſhould chooſe a perſon who is alſo baptized into Chriſt. Such perſons are to be joined in the name of Jeſus Chriſt, and with the bleſſing of the congregation, and muſt never forſake or put away each other, until death ſhall part them.

43.

MARRIED people are to be particular objects of the attention and fidelity of the Miſſionaries, by ſo much the more, as marriage, among the Gentiles, is generally conducted in the moſt abominable manner. Has a man, in his heatheniſh ſtate, taken more than one wife, and they willingly continue with him, after his converſion unto Chriſt, he is not to put them away, according to the advice of the apoſtle Paul. But if a heathen woman will not ſtay with her believing huſband, he ſinneth not if he let her depart. However, married people, where a huſband has more than one wife, are not to be uſed in the ſervice

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of the congregation, 1 Tim. iii. 2, 12. Mean while all the married people, whether married before their converſion to Chriſt, or after, are to be exhorted, with all diligence, to conduct their marriage according to the mind of Chriſt. The holy ſcripture enjoins the huſbands "to love their wives, even as Chriſt alſo loved the church, and gave himſelf for it, and to nouriſh and cheriſh them as their own bodies; and the wives to ſubmit themſelves to their own huſbands, as the church is ſubject unto Chriſt, loving and honouring them." Such admonitions are not only to be repeated in the meetings of the married people, but may alſo afford matter for converſation in ſmaller diviſions of this choir. In private converſation alſo defects will be diſcovered. However, it is always to be obſerved, that whenever a Miſſionary has occaſion to ſpeak with another man's wife, he is to take his own wife with him.

44.

THE widowers and widows are likewiſe to be taken due care of. If widowers intend to marry again, they are to be attentive to that which has been ſaid above concerning the marriages of young people. How widows are to be treated; for this, the epiſtles of Paul furniſh excellent inſtructions; and we are, in general, not to overlook the doctrines of this apoſtle of the Gentiles in his epiſtles. It muſt not be neglected to give the widows the neceſſary inſtruction. They are to devote themſelves to the Lord in ſoul and body, and to be guided by his Word and Spirit. They may alſo be employed, when it is ſuitable to employ them, in the ſervice of the congregation, and in their own choir. Many of them being poor, old,

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and infirm, it is but juſt to conſider of means to prevent their ſuffering want of neceſſary food and nurſing.

45.

WHENEVER the whole congregation, or one or another of its diviſions, are aſſembled in the name of Jeſus, the Lord is certainly in their midſt: Hence it is neceſſary that a childlike confidence in him be combined with an holy awe and both are a fruit of the Holy Ghoſt. Every thing therefore is juſtly to be done away, which we ſhould be aſhamed of, if God our Saviour were to be ſeen bodily walking in the aſſembly. The ſervants of a congregation will take proper care, that all things be done decently and in order. *If any* man ſpeak in a congregation, let him ſpeak as the oracles of God, and the reſt are to hear as heard they the word of God. If one ſings or prays, and comes before the preſence of God with praiſe, and thankſgiving, each ought likewiſe always to conſider, that he has to do with God and divine things. This is called a Liturgy, and an humble adoration of God, in which the heart is chiefly to be engaged. It ought juſtly to lie with weight upon the hearts of the ſervants of Jeſus, that this may be brought to paſs in a congregation of Chriſt, gathered together from among the Gentles. Their perſonal conduct and example will contribute greatly to this end.

46.

The Agape, or love-feaſts, at which in larger or ſmaller aſſemblies, a little food and drink is taken, either in remembrance of ſome remarkable event, or for mutual encouragement in one or another particular caſe,

caſe, were in uſe in the primitive church, and are on this aceount not improperly continued by us. If, on theſe occaſions, every thing be conducted in ſimplicity and order, they are never without bleſſing. They ſhould however not occur too often ; and ought always to be held in ſuch a manner, as to leave a pleaſing impreſſion on the minds. Such meetings have, at times, proved a freſh excitement to perſons, if the right ſeaſon has been attended to, and when the manner of holding them has been ſuited to the aim propoſed.

47.

CONCERNING the burial of thoſe who have died in the Lord, Brethren who ſerve among the heathen, are to perform it in ſuch a manner as tends to the glory of our Lord. It is right that he, at funerals, alſo receive thanks and praiſe for his mercy beſtowed on poor ſinners. Theſe opportunities are moreover to be made uſe of for adminiſtering comfort and exhortation to thoſe who ſtill are waiting for their completion. If our Miſſionaries can obtain burial places for the congregations among the heathen it is very deſirable. For it is pleaſing, that the bodies of thoſe who compoſed, while here below, one body, reſt together after their deceaſe, that their graves can be viſited, and that the ſurvivors can call to mind their walk of faith and love.

If a perſon has been baptized, or admitted to the holy communion, and proves afterwards unfaithful to our Saviour, being entangled again in heatheniſh cuſtoms, he forfeits thereby his right to the congregation, and of courſe of being buried among them. But if he finally recollects himſelf, acknowledges and repents of his ſins, fleeing for refuge unto Jeſus, he is to be forgiven, and his place in the burying-ground of

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the believers can be no more denied him, than our Saviour could deny the thief on the croſs a place in paradiſe. But the congregation having been grieved by him, muſt alſo be informed of his repentance, and re-admiſſion.

48.

WHERE ſeveral Brethren and Siſters live together among the heathen, for our Saviour and his cauſe, they form together a houſe-congregation. If they be deſirous of enjoying in fellowſhip, according to their meaſure, thoſe bleſſings which are enjoyed in a more numerous congregation, they will not be put to ſhame, provided they aſk it ſimply and ſincerely. Beſides their morning and evening devotions, they may read the Bible and congregation accounts in fellowſhip, ſing together and hold liturgies, the holy communion, and other feſtival meetings, regulating all, according to their circumſtances, and in ſuch a manner, as that the congregation from among the heathen, may not be loſers by it. There muſt certainly be one perſon in ſuch a houſe-congregation who is ſet over the reſt, having a proper commiſſion for it.

49.

To this it is alſo requiſite, that ſuch a houſe-congregation maintain the principles, orders, and diſcipline of our Saviour and the congregation. If any one be guilty of a tranſgreſſion, which would exclude him from the holy communion, and from the liturgies, if he were in a larger congregation, he ought alſo to be excluded in a houſe-congregation. No one ſhould go to a liturgy while at variance, or in a quarrel with another. If miſunderſtanding has ariſen,

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they ſhould ſpeak thoroughly with each other, before they go to the holy communion. Should any thing occur, even in the conduct of a ſuperior which gives offence to others, he that knows it, is to admoniſh him, and if he ſhould not alter, to communicate it to the general helper. If a perſon in a houſe-congregation ſhould not be willing to deſiſt from his offenſive conduct, and all the degrees of admonition prove fruitleſs, it is incumbent on the provincial helper, to ſend ſuch a perſon back, making at the ſame time his report concerning him, to the direction of the Unity.

50.

BUT it is in no wiſe to be approved, that any one ſhould leave his ſtation of his own accord and pleaſure, eſpecially if he ſhould expect the expences of his ſelfchoſen return to be borne by the Diacony of the Miſſions. But if any one has well-grounded reaſons why he wiſhes to return to the congregation, he is to mention it to the Elder's Conference of the Unity. But previous to this, he ſhould confer about it with the Brethren on the ſame ſtation with him, and in particular with the general helper, that they may alſo mention their thoughts concerning it to the Unity's Elder's Conference. But if neither of theſe be done, and he ſhould determine to forſake the Miſſion for the ſervice of which he was ſent, after mature conſideration, and conviction of its being the will of God, he is guilty of manifold injuſtice. For he is not faithful to his call; the cauſe of our Saviour among the heathen ſuffers harm, and the expence of his journey and voyage to and fro are loſt, which were borne by the liberal contributions of the Brethren and Siſters. Can this conduct bring a bleſſing upon ſuch a perſon?

51.

Has one Brother any complaint againſt another, he ought, according to the rule of Chriſt, to ſpeak with him about it. If he cannot ſettle the difference, he is to conſult the helper. Should he not yet be ſatisfied, he may write about it to the Elder's Conference of the Unity But leſt the affair become too tedious, he previouſly ſhould inform that Brother, with whom he is diſſatisfied, of his intention to write, requeſting him to ſend, at the ſame time, what he has to ſay for himſelf, and the general helper is likewiſe to mention his thoughts upon it. Thus the Conference of the Unity having all materials together, neceſſary for their information, are enabled to give proper advice and ſettle the matter. But if informed by one party only, they are obliged firſt to enquire of the other how matters ſtand, which cauſes needleſs delay. For how much time is loſt in writing, receiving anſwers, and writing again; not to mention expence of poſtage?

52.

A Brother who ſerves a Miſſion in temporal concerns, for example, with his trade, is no leſs acceptable to the Lord our Saviour, provided he does it faithfully and with all his heart, for Chriſt's ſake, than another Brother, who labours in the word and doctrine, and has the ſpecial care of ſouls committed to him. But we have obſerved by experience, that Brethren and Siſters, who were faithful in outward things, have been made uſe of by our Saviour in the inward labour alſo, and have received gifts for it. Every one therefore employed in the external ſervice of a Miſſion, ought alſo to take a hearty ſhare in the chief points,

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the preaching of the goſpel and care of ſouls. If he ſupports both with faithful prayer and ſupplication, and on his part alſo, ſows in tears, he ſhall no leſs than others, reap in joy. In brief, each ſhould do that with pleaſure which he is counted worthy of, for the good and ſupport of the Miſſion; and ſhould not deſpiſe others around him, who alſo ſerve the Miſſion in another way, which caution ſhould be particularly attended to by thoſe Brethren, who carry on uſeful trades.

53.

EVERY Brother and Siſter employed in a Miſſion, ought to write to the Elder's Conference of the Unity once a year at leaſt, to acquaint them how they go on. They ſhould relate, for inſtance, how it ſtands between them and our Saviour; if they poſſeſs in their hearts the aſſurance of his grace; if they live in love and peace with all the other Brethren and Siſters; what particular favours and bleſſings they have hitherto enjoyed, at the good hand of the Lord; how graciouſly our Saviour has preſerved them from any dangers to which they may have been expoſed; what they have hitherto done among the heathen; and whether our Saviour has bleſſed their labour, and the like. Has any one to obſerve ſomething reſpecting the Miſſion in general, he may freely mention his thoughts, remembering always that he is to communicate them to the Brethren of the Miſſion who labour with him, that he may alſo know their mind about them. And if the other Brethren ſend their thoughts at the ſame time, it will render the conſultations in the Elder's Conference of the Unity eaſier.

54.

If Brethren live in places where Miſſionaries of other churches are labouring among the heathen, they ought to proceed with great circumſpection. We gladly leave a field, in which others have laboured before us, in their hands, and are not willing to give them any diſturbance. We will, by no means, perſuade any, awakened through them, to forſake them, and join us: but rather exhort them to yield joy to their teachers. In ſome countries, as in the Weſt-Indies, it is very evident to the heathen, that the chriſtian church appears, in many diviſions, and in different religions; but our Brethren have no occaſion to enter into converſation with them about it. They are to preach Chriſt, and to continue in that doctrine, which is clearly ſet forth in the Bible, without entering into controverted points. If they dwell upon the main point, declaring it with the demonſtration of the Spirit and power, it will move the hearts of the heathen, and approve itſelf as divine truth.

55.

The Brethren will avoid all diſputations about the rights of kings and princes to one or another country. The Bible teaches, "Let every ſoul be ſubject unto the higher powers." This we are to maintain alſo among the heathen; for there is no power but of God. The powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt ſhall receive to themſelves damnation, Rom. xiii. 1, 2. Thoſe heathens who are under the yoke of ſlavery, as the negroes in the Weſt-Indies, muſt be taught to be obedient to their maſters,

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for it is not a matter of chance, but of God, that they are come into that ſtate, and he has his wiſe reaſons for it, which we do not altogether underſtand. If they therefore patiently ſubmit to thoſe ways, in which God is pleaſed to lead them, not murmuring, or being diſcontented, God will bleſs them for it, and conſider the ſervice, which they in obedience perform to their maſters, as done unto him, Eph. vi. 5—7. Col. iii. 22—24. But yet they muſt never forget, that the love of God is above all other conſiderations; and that they muſt not do any thing to pleaſe any one, which God has forbidden, and by doing of which, they would ſin againſt him.

56.

THE traffic of the Europeans with the heathen is of a very particular nature, and it is not adviſeable for Brethren to have any concern in it, one way or another. But they ſhould never omit exhorting the heathen who are baptized and communicants, to keep ſtrictly in their traffic to that which is right and juſt, ſince nothing is more common in commerce than to ſet aſide truth, and to deal in lies; the converted heathen are conſtantly and earneſtly to be reminded, that they ought to adhere to truth. What others do, who are in no connection with us, the Brethren have no buſineſs to judge or condemn, for they can do no good thereby. But as to their people, who have been brought to Chriſt through their labour, the Brethren muſt unweariedly teach, to obſerve all things whatſoever Chriſt has commanded his diſciples.

57.

BRETHREN who are among heathen that do not dwell alone, but with people who are already baptized into the name of Jesus, have in general to observe, and keep in constant view the following injunction of the apostle, "As much as in you lieth, live peaceably with all men." But they must, by all means, carefully avoid unprofitable acquaintance, from whence hurt to the souls may easily arise. The holy scripture expressly declares, that "the friendship of the world is enmity with God." They therefore justly avoid all familiar connections with those who serve sin, and the lust of the flesh; but they withdraw from no one, who needs assistance, if they can help him. Should persons, who are not of the heathen, come to the public meetings for the heathen, they ought not to be hindered. A Brother is also particularly bound to give them good council for their souls, whenever they shall seek it, either by visiting a Brother themselves, or desiring to be visited by him. But they cannot be received into the congregation of God from among the heathen, or be admitted to the holy communion, that being expressly against an old fixed rule, relating to the heathen Missions, which, if not observed, would occasion hurtful consequences, respecting our proper call among the heathen. Yea, the Brethren should be cautious of receiving such persons into their house-congregations, or admitting them to their private communions.

58.

THE converted heathen ought to have true and proper notions of the happiness of children of God in this world. It does not consist in having their wishes concerning

cerning outward affairs, gratified; Chriſt has not promiſed, what the world calls good and eaſy days, to thoſe who follow him. If a heathen, who lives by fiſhing and hunting, ſhould think, after his being converted to Chriſt, he ſhall always have good ſucceſs, he might eaſily be confounded on finding it otherwiſe. Or if a negro who is a ſlave, ſhould imagine, that after his converſion, he ſhould no more be treated ſeverely by his maſter, he might perhaps experience the contrary to his own confuſion. God, for wiſe reaſons, permits his children to experience many hardſhips and difficulties in this world. But he alſo comforts them richly, and gives them ſomething infinitely better inſtead thereof. They have their joy in the Lord, and after this life ſhall enjoy happineſs inceſſant, infinite, and unalterably great. Our Lord Jeſus Chriſt himſelf experienced very great difficulties in this world, but he bore them patiently. We, through his grace, are to do the ſame.

59.

MUCH depends on the Siſters belonging to a Miſſion. If the female ſex among the heathen are behindhand, in the ways of the Lord, the Miſſionaries are obſtructed every where. But the women cannot be properly cared for, without the aſſiſtance of the Siſters. Hence the married Brethren have always to attend to it, that their wives be employed in the labour among the women. If they therefore have to ſpeak ſeparately with married or ſingle women among the heathen, they take their wives with them. Yet the meaning is not, that the labour among the female ſex ſhould be left to the Siſters alone. The Brethren muſt always keep the direction, and the Siſters ought to aſk and accept the

good

good advice of the Brethren in every thing which occurs among their ſex.

60.

If a number of heathen have been converted, by the grace of God, through the Miſſionaries of the Brethren, who teach no other doctrine among them, than that which is taught in the congregations of the Brethren, thoſe regulations and that diſcipline, are likewiſe to be introduced among them, which the Brethren's congregations uſe, though with the neceſſary difference, and agreeable to the local circumſtances. It is alſo expedient that the heathen, whom the Brethren ſerve in the goſpel, know ſomething of the hiſtory and conſtitution of the congregation of the Brethren, from whom they have received their teachers. They ought, ſometimes, to be told ſomething of the grace which rules in the Brethren's congregations. And alſo know, for their own benefit, ſomething of the work of our Lord, through the Brethren, in many places among the heathen. When all the congregations of the Brethren grow in grace, and in the knowledge of Jeſus Chriſt, they ſhould not remain behind. In ſhort, it is uſeful and even neceſſary, that the congregations of the heathen be preſerved in love and confidence with the other congregations of the Brethren, leſt they ſhould be led from their ſimplicity by a variety of cunning deceits, and artifices of men.

61.

Something alſo ſhould be mentioned concerning the regimen, proper for Brethren and Siſters to obſerve in their diet, for the preſervation of their health. The numerous departures out of this life, eſpecially in hot climates,

climates, for example; in St. Thomas, are the reaſon of this obſervation. But the queſtion is, How are we to look upon, and conclude in this caſe? It cannot be denied, that a European, when he arrives in a hot climate, is liable to ſuffer ſome bodily diſorder, from change of air, water, food, labour, and other things; yea, ſome diſeaſes ſeem almoſt unavoidable. But it is alſo true, that many diſeaſes might be avoided by careful attention, prudent conduct, and proper diet. For inſtance, if any one, in a profuſe ſweat, ſhould open, or pull off his cloaths, and expoſe himſelf to the cool air, though it be pleaſant at that time, yet he may directly, or ſoon after, get a ſevere ſickneſs by it. Or if any one in a warm evening, going to reſt, ſhould ſleep with open windows, and perhaps uncovered, he may eaſily contract a fever, by an untimely check to perſpiration, from the night air, which is ſometimes very cool. Or if a perſon be very hot, and take plentifully cooling food or drink, of which an abundance is to be found in hot countries, the ſtomach can be greatly injured, and it occaſions many diſorders. Or, if another much affected with the external heat of the air, ſhould too freely uſe ſuch liquors as inwardly inflame, and which ought only to be taken medicinally, and very ſparingly, will bring an evil upon himſelf, which may, in time, be attended with painful conſequences.

62.

If a perſon be like the prophet Jonah, who wiſhed to die, becauſe the ſun ſhone hot upon his head that he fainted, he can incur a diſorder. For if he is weary of life on account of the hardſhips, which are inevitable in hot climates, and does not, through grace, recollect himſelf, it may be attended with painful conſequences.

It is indisputable, that such a melancholy, which may befall a Brother or Sister (but which one must not yield to, and may be freed from, by taking shelter in Jesus), is much more dangerous than an inflammatory fever.

63.

A servant of Jesus among the heathen, will certainly not die before the hour appointed by God for his departure. Our heavenly Father is so attentive to the witnesses of Jesus, that the very hairs of their head are all numbered, without his will none of them shall fall to the ground. And if even a sparrow shall not fall to the ground without his will, how can a witness of Jesus die without his will? God has numbered his members, and written them down in his book, when as yet there were none of them. We depart this life when God will, and happy is he, who shall have finished his work when the evening shall come, and the time of rest be at hand. If sometimes a person should appear to be taken away before his appointed time, we put our hand upon our mouth, in firm belief, all was done from deep and wise motives, though hidden from us.

64.

The church-books should always be kept in proper order. In them the baptism of every person is to be entered, together with the circumstances belonging to it. For example: When, where, and by whom performed, and who were present; what names the persons received, how called before, and from what country and place they came. Also their admission the first time to the holy communion, when married, and when departed

this

this life. All these belong to the circumstances necessary to be known, and should be entered in the church-book. It will be proper for the Missionary to enter the occurrences himself, on the day in which they occurred, and not delay it from time to time; and if any thing be inserted in the absence of the Missionary by another, he who inserts it must subscribe his name. If the church-book be not kept in this order, much confusion may follow; for instance: Persons may be re-baptized, when the Brethren, who performed the office, are no more at hand. And who can trust his memory in so many occurrences?

65.

In every Mission, those things also ought to be noted down every day, which occur in outward and inward matters. Very often little things have many and great consequences. It is very useful to consider the sources, together with the events which spring from them. The Brethren of the Mission reap benefit from it themselves, if they take due notice of the occurrences in their ministry among the heathen. Many thanks are returned our Saviour, upon reflecting afterwards on those occurrences. If there be several Brethren and Sisters together in a Mission, it is very pleasing and lovely, to bring to mutual remembrance whatever each has observed. Besides this, such a diary, kept by the Missionaries, serves for the information, (both) of the direction of the Unity, (and the deputation of the Missions,) as to what has been done, and what is left undone, in order to assist them with their good advice. Upon the whole, if we would solidly examine ourselves every evening, how we have spent that day; and every morning cast ourselves again

into the arms of our Saviour, and vowing unto him new obedience for the day, no doubt, but all things would go well. For it is moſt certain, that all our defects ariſe from our forgetting our dear Lord, before whoſe face we ſhould conſtantly walk and work.

66.

THE following points remain to be added, and well obſerved.

1ſt. A Brother who is to reſide conſtantly among the heathen, ought to have a very particular characteriſtic, and evenneſs of temper, between patience in waiting, and eagerneſs in haſtening. At ſetting out, a Brother may be ſomewhat fervent and zealous, otherwiſe it is good not to predetermine any thing, but to look to our Saviour, waiting his hour, for opening the door.

2d. A ſervant of Jeſus, among the heathen, ought to be a lover of all men, and to continue in ſuch a plain and ſimple courſe, that he may be manifeſt to every one, as an innocent and harmleſs man.

3d. A Brother undertakes the labour neceſſary to be done, with courage, and if we act with childlike ſimplicity, ſincerity and confidence, before our Saviour, we ſhall certainly be ſupported through all difficulties. But we muſt be careful not to be perſuaded, by the well meant advice of friends, to any thing which is not according to the heart of Jeſus, but according to their own underſtanding and judgment.

4th. It is wiſhed that Brethren and Siſters would in time write down the remarkable occurrences of their lives, and that they alſo noted down whatever is remarkable among their people, the believers among the heathen; for it is undoubtedly right and juſt, that the

Lord

Lord ſhould receive thanks and praiſes for his grace beſtowed on them.

67.

A Soul upon whom the power of the goſpel has been evidenced, although it ſhould turn again from the Lord, muſt never be entirely abandoned, but ſought after until it be brought to rights again. We may ſafely conclude, that a heathen, once truly awakened by the Spirit of God, and baptized in the name of the Father, Son, and Holy Ghoſt, will never entirely loſe the impreſſion of it: on God's part the bond ever remains firm, and man's unfaithfulneſs can never diſanul it.

68.

A chief concern of the labourers in a Miſſion, ſhould be to ſeek again all the ſtrayed ſheep; to encourage them in tender love; to awaken them again to a confidence in our Saviour and to the Miſſionaries; and to take all thoſe under their care anew, who ſhall eſteem it a benefit.

69.

LEGAL harſh treatment; too ſevere church diſcipline; denying the grace beſtowed on a heathen in holy baptiſm; looking upon him again like any other heathen, or at leaſt, not leading him always back to his baptiſmal; covenant; this is certainly not the right method to effect ſomething real and abiding in the heathen. They become thereby ſhy, giving up all hopes of their recovery, remove continually

farther

farther from their teachers, and lose still more the impression they had of the love of Christ.

70.

It is not only proper, but necessary to visit the heathen sometimes in their huts and dwelling places, to become acquainted with their usual course and manner of living at home, but this must be done with prudence, having the aim of such visits always in view. Whatever is not consistent with them must be guarded against. For instance; it is not adviseable for a Brother to stay long with a woman in the absence of her father or husband, as suspicion and evil report may arise from thence, although he had behaved ever so prudently.

71.

Now, ye dearly beloved Brethren, who are counted worthy to serve our Saviour among the heathen, will receive these instructions in tender love. Many points herein, respecting the work of God among the heathen, are to be regarded as the fundamental ideas of the late Ordinary of the Brethren. For it was from his childhood, to his happy departure out of time, a great concern of his heart, that the heathen also might be brought to enjoy salvation in Christ, and to abide in it. He not only supported the Missions of the Brethren among the heathen according to his ability, but even beyond it; and in order to obtain a true knowledge of the heathen, and the Missions, ventured himself among them to the great hazard of his life.

The instructions or admonitions here given, are all founded on the doctrine and example of Jesus. They

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Instructions for the Members of the Unitas Fratrum, who Minister in the Gospel among the Heathen

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